





An Introduction to Biblical and Historical Records of Israel's Tribal Trek to the West

By RICHMOND N. STUART

THE NEW TESTAMENT EPISTLE OF JAMES begins with the salutation, "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."

Those who were scattered abroad were "the lost sheep of the house of Israel" (Matt. 10: 5-7 and Matt. 15: 24). They were "lost in the sense of the Greek word *apollumi*, meaning "put away in punishment." But their whereabouts was not unknown in the Lord's Day. Remnants of the so-called lost tribes were still living in "the lands of Zebulun and Napthali by way of the sea, beyond Jordan, Galilee of the Gentiles [nations] that it might be fulfilled which was spoken by Esaias [Isaiah] the prophet" (Matt. 4: 13-15 and Isa. 9: 1-2):

"The people that walked in darkness have seen a great light." (Matt. 4: 16 and Isa. 9: 2.)

In the final days of Jesus' ministry, He left His kinsmen—the remnants of the tribes in Galilee—to confront the Jews in the temple in Jerusalem. When the Pharisees and the chief priests sent officers to arrest Him, Jesus said unto them:

"Yet a little while am I with you, then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am thither ye cannot come.

"Then said the Jews among themselves, Whither will he go, that we shall not find him? Will he go unto the dispersed among the Gentiles, and teach the Gentiles?" (John 7: 33-35.)

Those who conspired against Jesus could not fathom His cryptic allusion to His forthcoming Ascension. They could only assume that He must refer to His self-proclaimed mission, "I am not sent but unto the lost sheep of the house of Israel"⁹ who, for the most part, were dispersed among the Gentiles.

"The lost sheep of the house of Israel" to whom Jesus commanded His apostles to go¹⁰ were represented by a remnant of the tribes who still remained in the Promised Land. However, the vast majority of the twelve tribes were, as James' Epistle had addressed them, "scattered abroad." They had long since become a great migration toward a "new Canaan" in the West.

"The Reformation of Israel in the West"¹¹ is about to be fully realized with the dawn of the Kingdom Age." So writes Wm. Norman Saxon under the subtitle, *The Stone Kingdom*. "As we have seen, all signs indicate the Kingdom of God is at hand. For many centuries the ground has been prepared in anticipation of the Second Advent. This time the Royal Heir to the Throne of David will come as 'Lord of lords and King of kings.'"

In his book, *The Parables of the Kingdom*, John Morey briefly summarizes that preparation for

⁹ Matt. 15: 24

¹⁰ Matt. 10: 5-7

¹¹ *The Reformation of Israel in the West* by Wm. Norman Saxon. \$8.00 each postpaid. Destiny Publishers, Merrimac, MA 01860-0177

the restoration of the Kingdom:

"It is interesting that immediately after the death and resurrection of our Lord, the Christian church was established in Britain by the Apostles themselves. Wherever the lost Israel nation was to reappear, we may be sure that there the Church of Christ would find its home, and from that centre would spread out to all the world.

"In the first century the home of Christianity was removed from Jerusalem to Britain, and here it has ever since remained. God knew that the early Britons were part of His lost race, and that in this land the tribes of the House of Israel would regather and become a mighty nation.

"To this land the throne of David would come, and the Kingdom be restored....The early British Church became strong and full of zeal and missionaries from these shores found their way to Scotland, to Ireland, to Europe in the early centuries of the Christian Era. By the time Augustine came at the end of the sixth century Christianity was firmly established in the isles."

Saint Augustine (not to be confused with the earlier Saint Augustine, A.D. 354-430, bishop of Hippo, author of "The City of God") occupied a position of authority in the monastery of St. Andrew at Rome when Gregory I summoned him to lead a mission to England in 596 A.D.

The apprehension of Augustine's followers caused him to return to Rome, but the Pope furnished him with letters of commendation and encouraged him to proceed. He landed at Thanet in Kent shortly after the death of the renowned Irish missionary-statesman, St. Columba of Iona, in 597 A.D.

Continuing the excerpt from *The Parables of the Kingdom*, John Morey writes:

"Augustine was met by bishops representing hundreds of British churches, and for a long time the efforts of Rome to influence and control the beliefs and forms of worship of these early churches were strongly resisted.

"The British Church is 500 years older than the Papacy and true Catholicism belongs to Britain rather than to Rome. The Pope has now publicly admitted that this early British Church did really exist, and that these records are true."¹²

As God's witnesses, British and American Bible societies have translated the Word into every known language and dialect and have distributed the Scriptures worldwide.

"Glastonbury on the Isle of Avalon—long regarded as the cradle of English Christianity—can only be explained in the context of the Arimathea mission." writes the Rev. Ansley F. Rash:

"Joseph of Arimathea is said by tradition¹³ to have been the younger brother of the father of the Virgin Mary.¹⁴ He was a man of great wealth and influence, an important member of the Sanhedrin Council. Joseph controlled more than fifty percent of the tin trade of the British Isles.¹⁵ He was one of the few men who dared to speak in defense of Christ when He was brought before Annas and Caiaphas. As a result he was not loved by his fellow legislators.

"Soon after the Ascension of our Lord a great persecution broke out in Jerusalem. Stephen was martyred, James was beheaded, Peter was imprisoned, and the church was scattered abroad.¹⁶ Joseph was forced to leave Palestine but he did not travel alone. With him

12 *The Parables of the Kingdom*, by John Morey, Covenant Publishing Company, Ltd., 8 Blades Court, Deodar Road, Putney, England SW15 2NU

13 *The Talmud*

14 *St. Joseph of Arimathea at Glastonbury*, by Smithett Lewis, p. 10. \$10.00 each, postage and handling included. Destiny Publishers, Merrimac, MA 01860-0177

15 *Diggers For Facts*, by J. O. Kinnaman, A.B., Ph. D., D.D., M.V.L., p. 154

16 *The Acts of the Apostles* 8: 1-4.

went Mary and Martha, and Lazarus, whom Christ had raised from the dead. They were set adrift in a boat without oars and eventually reached Marseilles. Here the Bethany family remained to preach the Gospel in the south of France. A deputation of Druids from Britain waited upon Joseph and asked him to bring the Christian message to their land. Joseph gladly consented and landed with them one morning on the Isle of Avalon. With his own hands Joseph built a little church of mud and wattle, the first Christian church in all the world outside of Jerusalem. Joseph labored for many years at Glastonbury and when he died he was buried near the little church which he had made. That, very briefly, is an account of the Arimathea mission."--From *This Sceptred Isles* by The Rev. Ansley F. Rash.¹⁷

Centuries before "the coming of the saints" to the Sceptred Isle, a promise of momentous importance was told by the Lord's prophet Nathan to King David:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (II Sam. 7: 10.)

This could not refer to the Promised Land described in Genesis 15: 18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" and in Genesis 17: 8, "all the land of Canaan for an everlasting possession." Israel was already dwelling in the Promised Land; i.e., Canaan (Palestine). Considering the implied promise of immunity from the scourge of invasions and the captivities which the children of Israel had endured for centuries, the words of the Prophet could only be fulfilled in another land far removed, and at a future time.

The remoteness of that time, when the Lord's Kingdom people would at last come to rest in a place of their own, is indicated by the words of

¹⁷ *This Sceptred Isles*, Ansley F. Rash, Covenant Publishing Company Ltd., 8 Blades Court, Deodar Road, Putney, England SW15 2NU

Moses in the Old Testament Book of Leviticus:

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant...then will I walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins...and I will scatter you among the heathen." (Lev. 26: 15, 18, 27, 28 & 33.)

It has been determined that a prophetic "time" is 360 years on the Hebrew calendar. "Seven times" 360 is 2,520 years. This, then, was the duration of Israel's exile. It ran concurrently with "the times of the Gentiles" when the Babylonian Succession of Empires was given a charter for world dominion.¹⁸

The period of Israel's chastisement began in 703-689 B.C. when the divided Kingdom fell to the Assyrians in a series of military assaults and the people were taken into the land of the Medes southwest of the Caspian Sea. Here the northern Kingdom of Israel and most of the southern Kingdom of Judah (and Benjamin) were held captive for one hundred and twenty years until the Babylonian Empire gained the ascendancy. Then the fall of Jerusalem in 604-3 B.C. provided a Providential escape for the captives in Assyria.

After the city fell and many inhabitants were taken to Babylon, the armies of Babylon attacked Nineveh, the capital of Assyria. The Empire fell before the power of Babylon and, during the turmoil of conflict, the gate was left ajar for the captive children of Israel to escape. In the west, Egyptian armies blocked the path to the Mediterranean; to the east lay the Persian and Parthian powers; but the road north lay open. The prophet Micah describes the breaking up for Israel's second exodus:

"The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall

¹⁸ See *Documentary Studies*, Vol. I, by Howard B. Rand, p. 115. Three volumes available. \$12.00 each postpaid. Destiny Publishers, Merrimac, MA 01860-0177

pass before them, and the Lord on the head of them." (Micah 2: 13.)

The prophet Esdras in the Apocrypha¹⁹ gives the most graphic account of Israel's deliverance:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.

"That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth." (II Esdras 13: 40-45.)

To this day, traces of the name "Ar-Sereth" are still found north of the Crimea. Northwest of the Black Sea one of the streams flowing from the Carpathians into the Danube is the River Sereth; and Ar in Hebrew means "city." The burial place of these people has left inscriptions on tombstones to show that the tribes of Israel were once resident in the Crimea. A Hebrew-Phoenician inscription in an Israelitish cemetery in the year 15 B.C. reads:

"This is the tombstone of Buki, the son of Itchak the priest; may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile."

From this region the tribes migrated into the northern wilds of Scythia to become known as the Norsemen (Northmen) and, while Rome was yet in the ascendancy under the early Caesars, far beyond her northern frontiers, the Goths settled the coasts

of the Baltic Sea, called by the ancients, "*Pelagus Scythicum*."

Israel's Westward Trek moved slowly across the continent with the main body of the exiles who traveled overland taking a thousand years to reach and settle the coastlands of western Europe. Along the route of this vanguard there were left behind pockets of Israelites whose inherent passion for liberty set them apart from the Japhetic and Hamitic peoples who followed.

The exiles soon forgot their spiritual name, "Israel," but did remember their family name, "Isaac." Their Assyrian captors called them *Beth-Sak* and *Beth Khumri* or *Beth Omri* (House of Omri) after the name of their King whose statutes they had substituted for the Law of the Lord. It is significant that not only the name *Beth-Sak* (House of Isaac) was reminiscent of their origin as the Lord's chosen people, but they were also called *Gaels*, meaning "the people, or sons, of God." And among the Persians, they were known as the *Guta-Thiuda* which meant "Great God's Troops."

By these two names, "Isaac" and "Omri," and derivatives of these names in varied spellings, the children of Israel can be traced throughout their migrations. The original Hebrew alphabet had no vowels. It was not until the sixth century A.D., or later, that vowel points were introduced. There was no "I" in the early form of Isaac. It was pronounced "*Saac*" and spelled *Sak*, *Saka*, *Sakai*, *Sakasuna*, and other variants.

Sharon Turner, the great Anglo-Saxon historian, says "The *Sakai*, who, in Latin, are called *Sacae*, were a *Scythian* nation and were called *Saca*, *Sacki* and *Sach-sen*. The *Scythians* crossed the Araxes, passed out of Asia, and suddenly appeared in Europe in the sixth century B.C." *History of the Anglo-Saxons*, Vol. I, p. 100.

In his great work, *The Viking Age*, M. Paul du Challu traces the modern Anglo-Saxons back to the ancient *Sacae*, *Cimmeri* and *Getae*. Other renowned historians, Ptolemy and Albinus, also found that the *Sacsans*, or *Saxons*, were a race of *Scythians* called *Sakai*, who came from *Media*, and Albinus wrote that the *Saxons* were descended from

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the ancient *Sacae*. Sir Henry Rawlinson called these European *Scythians* a distinct people apart from the *Scythians* of Asia. Herodotus describes them as the former colonists of the land of the Medes. And Diodorus Siculus traces them back to "two remarkable colonies that were drawn out of Assyria and Media."

The flight of Israel brought the tribes across the upper reaches of the Euphrates, through the Caucasus into the vast barren plains of the Scythian steppes where they began to move north and west across Europe. Much of that area had not yet been explored in the day of Herodotus three and a half centuries later. His writings agree with the prophet Esdras and show the people moving farther on in the same direction beyond the Araxes.

In this territory, where Esdras, in the Apocrypha, and Josephus, the historian, placed the children of Israel, the *Gimri* or *Cimmerians*, the *Sacai*, *Sacae*, *Getae*, *Massagetae* and *Scythians* became known as the Goths, the Danes, Normans, Saxons and Angles.

Professor Rawlinson, who deciphered the Behistun Rock, says the ethnic name, *Gimri*, occurs in the *cuneiform* writing of the time of Darius. It is the equivalent of the Greek, *Cimri*, the Danish, *Cymbri*, and the Welsh, *Khumri*. He also expressed the opinion that we have reasonable grounds for regarding the *Cimri* or *Cimmerians*, who first appeared in Assyria and Media in the seventh century B.C., as the *Sacae* of the Behistun Rock nearly two centuries later as identical with Israel.

Generations before the captive Israelites escaped from Assyria to begin their great westward trek, a separate branch of the family—the descendants of Judah's son Zara²⁰ which had left the main body of the twelve tribes—had already founded outposts along the shores of the Mediterranean. These early colonies extended to the British Isles, "the appointed place," where the prophet Nathan declared the Throne of David and the people would come to rest. Brigadier G. Wilson in his book, *Coincidences*, says that about half of Judah's progeny had migrated before the main body of the

²⁰ Zara--also spelled Zerah and Zareh in the Scriptures.

children of Israel went into Egypt.

In his book, *Empire in Solution*,²¹ Rev. Wm. Pascoe Goard says, "The bulk of the people (Israelites in bondage) remained to the time of Moses. But there was a large migration from Egypt during that period. Of that migration was a branch of Judahites who followed the banner of Zera the son of Judah. These followed their leader to the banks of the Dardanelles and there they founded the Kingdom of Priam, the capital of which was the city of Troy."

Regarding the city of Troy, E. Raymond Capt tells in his book, *Jacob's Pillar*,²² that "Dara, or Darda, one of Judah's five sons (I Chron. 2: 6), founded Troy and his descendants ruled there for hundreds of years. A descendant, Brutus, led his people to Britain where he made contact with his kindred and built another capital city called New Troy, later called Londinium, or London."

"In the latter days," the Lord, through the Prophet Jeremiah, foretold that He would be "the God of all the families of Israel" who would find "grace in the wilderness" where they would come "to rest" (Jer. 30: 24; 31: 1 & 2). And, through the Prophet Isaiah, the Lord declared, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate [undeveloped] heritages" (Isa. 49: 8).

All of these great latter-day blessings, enjoyed by the children of Israel, derive from the Abrahamic Covenant which was passed on through Isaac to Jacob's twelve sons and, particularly, to the descendants of Joseph who were given preeminence:

"For Judah prevailed above his brethren, and of him came the chief ruler;²³ but the birthright was Joseph's." (I Chron. 5: 2.) Editor's emphasis.

²¹ *Empire in Solution*, Rev. Wm. Pascoe Goard, Covenant Publishing Company Ltd. 8 Blades Court, Deodar Road, Putney England SW15 2NU

²² *Jacob's Pillar*, E. Raymond Capt. Artisan Sales, P. O. Box 1497, Thousand Oaks, CA 91360

The two sons of Joseph, Ephraim and Manasseh, inherited the birthright in a special sense when the very name "Israel" was conferred upon them by the Patriarch, Jacob-Israel:

"And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." (Gen. 48: 15-16.)

Joseph did indeed receive "one portion above his brethren" through the inheritance of his two sons, Manasseh and Ephraim (Gen. 35: 11; 48: 8--19). Manasseh became "a great people," or republic—the United States of America; and Ephraim became even "greater than he," as "a company," and "a multitude of nations"—the United Kingdom of Great Britain and, eventually, the British Commonwealth of Nations (Gen. 17: 4; 35: 11; 48: 19).

As already noted, the Lord declared through the prophet Nathan that:

"I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more...as before time." (II Sam. 7: 10.)

"The appointed place" could not be Palestine, but new lands far removed from the ancient land of Canaan. In fact, at the very time the prophet was speaking, outposts of Israel were taking possession of lands where, later, many of the tribes would come to occupy.

The prophet Isaiah declared that Israel would glorify the name of the Lord God of Israel in the isles of the sea and the isles would wait for his law (Isa. 24: 15; 42: 4). And, through the prophet, the Lord declares: "Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49: 3).

History confirms that the British²⁴ Isles is "the appointed place" foretold by Nathan. But Great Britain²⁵ was not to be the sum total of Israel's final resting place. This was graphically indicated by Jacob's prediction when he called his sons together, "That I may tell you that which shall befall you in the last days" (Gen. 49: 1).

Concerning Joseph, he said:

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." (Gen. 49: 22.)

While many of Israel were to remain in the Isles, the first branches to run over the wall were the New England colonists—the Puritans and other Pilgrims who founded a New Canaan in the new world. Further expansion, first by the House of Joseph, then by people of all the tribes, began moving, ever-westward, to inherit all of the lands reserved for Israel.

Perhaps the most compelling evidence of Israel's arrival in the Isles of Britain and North America is in the timing of certain events. When the Lost Tribes reappeared from age-long obscurity as two great sovereign nations in the West, God's hand was made manifest in the precise timing of their exile among the Gentiles.

We have the word of Amos that "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7).

The Lord told Jeremiah, "for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce" (Jer. 3: 8). Israel's unfaithfulness in worshiping the false idols of the Canaanites, and her repudiation of the Law of the Lord brought the nation under the condemnation of the Covenant made at Sinai.

The time factor lay in the duration of Israel's estrangement from the Lord as given by Moses:

24 British-Hebrew, "Covenant Man."

25 Britain - Hebrew, "Covenant Land."

23 The Chief Ruler, or Prince, of the Royal House of David

"And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant...then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins...and I will destroy your high places, and cut down your images...and I will scatter you among the heathen." (Lev. 26: 15-33.)

The Lord's judgment, "Then will I also walk contrary unto you, and will punish you yet seven times for your sins" (Lev. 26: 24), is a recurrent theme of Scripture. It also refers to "the times of the Gentiles" (nations) when the kingdoms of this world (order) were given dominion over the nations (Jer. 27: 6-11). The Babylonian Succession of Empires—Babylon, Medo-Persia-Greece and Rome which divided into the Continental Powers—held dominion for "seven times" concurrently with the "seven times" of Israel's exile.

The Seven Times²⁶ of Israel's chastisement among the heathen began when the divided Kingdom fell to the Assyrians and the Babylonians in a series of military incursions from 745 to 604 B.C. In one of these incursions, Manasseh and the tribes of Reuben and Gad were taken into captivity by Tiglath-pileser in 745 B.C.

It has been determined that a prophetic time is 360 years. Projecting seven times 360, or 2,520 years, from the date of Manasseh's deportation to Assyria, brings us to 1776 A.D., the very year the thirteen American Colonies became a sovereign nation, or republic, which, in the Preamble of its Constitution, calls itself "we the people."²⁷

In this remarkable alignment of the arrival of the appointed people in the appointed place at the appointed time, surely God's Hand is manifest in America's destiny.

In their book, *The Light and the Glory*, Peter

²⁶ "seven times" - Lev. 26: 18, 24 and 28.

²⁷ Regarding Manasseh: "He also shall become a people, and he also shall be great" (Gen. 48: 19).

Marshall and David Manuel also comment on the remarkable timing of the Puritan's arrival in New England:

"A few far-sighted Puritans could sense God's Hand in a coincidence of timing which was too extraordinary to be accidental. Had Columbus landed farther north....Had the Spanish colonization of Florida been successful....Had Jamestown been less of a catastrophe....Had America's very existence not remained cloaked until the Reformation....Had her northeastern coast not been reserved for the Pilgrims and Puritans....

"But they could see only behind them. Today we can see what lay ahead of them as well, and sense how extraordinary was the timing of the Puritan exodus. If Land had not come to power²⁸ and abetted the King in his drive to bring the Puritans to heel....If the English Puritan's glorious revolution had begun ten years earlier there might not have been a Puritan exodus in sufficient numbers to seed America with spiritual liberty. For there were not nearly enough Pilgrims to do the work that was needed, let alone withstand the concerted pressure of the church and crown. The Puritans were the right people."

Nathaniel Morton in his *New England Memorial* (1669) wrote:

"The praise of the Lord, that especially the seed of Abraham His servant, and the children of Jacob His chosen, may remember His marvelous works in the beginning and progress of the planting of New England, His wonders and the judgment of His mouth; how that God brought a vine into His wilderness; that He cast out the heathen and planted it....And not only so, but

²⁸ "William Land, the Church of England's enforcer, became Bishop of London in 1628. That year also marked the beginning of the great migration which lasted sixteen years, and saw more than twenty thousand Puritans embark for New England." Peter Marshall and David Manuel, *The Light and the Glory*.

also that He hath guided His people by His strength to His holy habitation and planted them in the mountains of His inheritance."

W. J. Cameron, writing of Morton's history, says, "That is how the first Americans wrote history. And that is also why later Americans cannot write history—they have lost the Key."²⁹

The founding fathers of the Republic sensed the nation's covenant relationship with the God of Israel. They acknowledged our dependence as a people upon the Providence which brought us to this continent and forged a new nation in the fires of revolution. This is brought out in quotations from our national documents, the Mayflower Compact, the Articles of Confederation and the Declaration of Independence, in Cameron's *The Covenant People*. Brief excerpts of a few identification marks of Israel follow:

"Our eagle, for example, is an Israel emblem.³⁰ The Lord called Moses out of the mountain saying, 'Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself' (Ex. 19: 3-4).

"'As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings...so the Lord alone did lead him [Israel], and there was no strange god with him.' (Deut. 32: 11-12.)"

The events attendant to latter-day Israel's arrival in the New World should fill one with a

²⁹ See *The Covenant People*, by William J. Cameron. \$3.00 each post-paid. Destiny Publishers, Merrimac, MA 01860.

³⁰ In *The Covenant People*, Cameron describes in detail how the Great Seal of the United States was designed by Benjamin Franklin, Thomas Jefferson and John Adams, "in one of the most remarkable passages in our history," using biblical imagery and symbols pertaining to Israel, and particularly to Manasseh.

profound sense of *deja vu* in recalling how, centuries ago, God brought Israel out of Egypt. The tremendous import of God's mighty deliverance is described in the words of Moses to the people:

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?...Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" (Deut. 4: 32-34.)

George Washington called this nation, "the second land of promise," and when the Revolution was successfully concluded, he was moved to say, "My gratitude for the interposition of Providence...increases with every review of the momentous contest." When he became the first President of the United States, he acknowledged who was the author of our liberty:

"It would be peculiarly improper to omit, in this official act, my fervent supplications to that Almighty Being who rules over the Universe.... No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States. Every step by which we have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

We have seen how Joseph's elder son, Manasseh, became "a great people"—The United States of America—in 1776 A.D. at the expiration of "seven times" of exile which began with deportation to Assyria in 745 B.C.

Now it will be seen that Joseph's younger son, Ephraim, who was to become even greater than Manasseh, became "a nation and a company of nations" and, eventually, "a multitude of nations." Ephraim, leader of the remaining tribes in Palestine,

was taken captive to Assyria in 721 B.C. Again, projecting forward "seven times," or, 2,520 years, brings them to 1800 A.D., a most momentous date in Celto-Anglo-Saxon history: England and Scotland, and in 1801 A.D., Ireland, were joined to become the United Kingdom of Great Britain, as foretold in Genesis 35: 11.

In Tracing Back to Find a People's Antecedents, language can provide important guideposts "unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged" (Isa. 51: 1). In this way, Celto-Anglo-Saxons are unmistakably linked by the English tongue to their Hebrew forebears in the Old Testament.

Strange as it may seem, many Anglo-Saxon Celtic words in the English language are derived from the Gaelic tongues and agree more often with the Hebrew than with the Romance languages, Latin, or Greek. It should not be surprising to find, then, that the early immigrants to the British Isles in Ireland, in Wales, and in Scotland spoke Gaelic derived from the Hebrew language of the Old Testament. According to some linguists, as much as forty percent of the English language is based upon the Hebrew.³¹

William Tyndale, who translated the New Testament, says, "The Greek agreed more with the Englyshe than the Latyne and the properties of the Hebrew tongue agreeth a thousand times more with the Englyshe than with the Latyne."

"My love has been declared in Hebrew—in the Hebraic tongue," asserted Taliesin, the King or Prince of Druid bards.³¹

Britain, British and English are compound Hebrew words. Britain combines *Brith*, meaning Covenant, and *ain*, meaning land. The very name, Great Britain, is a literal fulfillment of God's promise to Abraham: "And make thy name great" (Gen. 12: 2).

³¹ *The Destiny of the British Empire and The U.S.A. by "The Road-builder," pp. 40-41. T. H. Best Printing Co., Limited, Toronto, Ont., Canada*

British is also composed of two Hebrew words: *Brith*, meaning Covenant, and *ish*, meaning man. English combines *Engl*, meaning Bull, with *ish*, meaning man.

The Heraldry of Great Britain is composed largely of Israelitish symbols. A bull was one of the heraldic symbols of the tribe of Joseph. England and Britain have been often depicted as "John Bull" in political editorials and cartoons. Great Britain's Royal Coat of Arms is composed of the unicorn (Deut. 33: 17), the great lion and all the young lions (Gen. 49: 9; Num. 23: 24; 24: 9; Ez. 38: 13), and the harp of David (I Sam. 16: 23).

The flag of Great Britain is called the "Union Jack," after the ceremony when its design was adopted: When James VI of Scotland became James I of the United Kingdom, he joined the Crosses of St. Andrew of Scotland and St. George of England. Then, speaking in French, which was the language of Court, the King said: "C'est l'union de la maison de Jacque"—This is the union of the house of Jacob. "L'union de Jacque" became "the Union Jack," as Great Britain's ensign is affectionately called by her nationals. In 1801, the Cross of St. Patrick was added to the design when Ireland became part of the United Kingdom.

The descendants of Joseph were destined to become great colonizers (Gen. 49: 22; Isa. 54: 2-3) and no other people has equalled the colonial expansion of the Celto-Anglo-Saxons. By the 19th century A.D., it could be said that, quite literally, "The sun never sets on the British Empire." The dominions and possessions of Ephraim-Britain girdled the globe, fulfilling the Lord's injunction to "break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. 54: 3). By the first quarter of the 20th century, the colonies and dominions had grown and prospered until they became sovereign nations in their own right. In 1931, under *The Statute of Westminster*, these "young lions" were united with Great Britain to form The Commonwealth of British Nations—in literal fulfillment of the "multitude of nations" foretold for Ephraim (Gen. 48: 19).

The Vastness of Israel's Inheritance in the

Abrahamic Covenant was made known to Jacob in a dream:

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28: 14.)

Today, the peoples and nations which bear the scriptural identification marks of Israel are found in the remarkable fulfillment of Joseph's Birthright:

"And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death." (Deut. 33: 1.)

"And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep...and for the precious fruits brought forth by the sun...and for the chief things of the ancient mountains, and...of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush." (Deut. 33: 13-16.)

The entire 33rd chapter of Deuteronomy is a recitation by the great prophet giving the Lord's blessings to the descendants of the twelve tribes. Here we are considering the special blessings conferred upon the head of Joseph who was separated from his brethren:

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. 33: 17.)

As Heirs of the Birthright promised to the sons of Joseph, The British Commonwealth of Nations and the United States of America have enjoyed the national blessings insofar as they have fulfilled their commission to be the Lord's servant people (Isa. 49: 3). But in many respects they have failed to keep God's Law. However, despite grievous instances of disregard for the National Covenant made with the Lord at Sinai,³² they have, on the

whole, prospered.

The Lord declares His great purpose is to glorify His name in the House of Israel (Ez. 36: 22-23). Hear His summons through the Prophet Isaiah:

"Listen, O isles, unto me; and hearken, ye people, from far....Thou art my servant, O Israel, in whom I will be glorified." (Isa. 49: 1-3.)

"And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49: 6.)

The Bible and history bear witness how the Lord established Ephraim in the Isles, and brought a vine into the wilderness of North America to become the great people of Manasseh.

Great Britain and the United States have become havens of refuge where the outcasts of Jacob could come to rest. They have "enlarged the place of their tent, and stretched forth on the right hand and on the left," and "their seed did inherit the Gentiles [nations], and made the desolate cities to be inhabited" (Isa. 54: 2-3). Their missionaries have brought the Lord's salvation unto the ends of the earth" (Isa. 49: 6).

But, for the most part, they have done all this unwittingly—blind as a people to their heritage and responsibility as Israel.³³

³² Lev. 26: 46.

³³ Israel - Hebrew, "man, a prince or ruler with God."